10: Hilger E-5 (1946-1952) 1957
SG4 Araucanians SG4
Chile

with earth, and an active fire kept burning over them all day. In time for the evening meal, the hulse is removed from the leaves and cooked in water until well done. It is then either added to a cuisle, usually meat broth with potatoes, or is deep fried and eaten with boiled potatoes. Cochayuyo is collected at low tide by women. They can be seen standing on the shore, each pulling at one until it is released from its roots. Cochayuyo is tied into small bundles, cooked, and eaten either deep fried or in a cuisle.

Drinking water—uncontaminated, clear, and cool—is taken from springs. Springs are found at the upper ends of ravines, on watershed sides of hills, or in brooks or rivers, which one can see from bubbling up. Rules are built only where springs exist. No family in the areas studied had a well. Water is carried to the rules in chemeros or pails. Children usually fetch it.

At the end of a meal a beverage known as yerba mate is taken by all adults and many children (pl. 31, *f*). This drink was only recently introduced among Araucanians. A 60-year-old Cañaripe woman remembered when an Araucanian man first taught them how to drink it; he had learned to do so in Argentina. "This was during the First World War. Little by little the Mapuche began to drink it. I drank the first yerba mate when my oldest son was a baby; he is now 40 years old. We buy packages of it in Temuco, Villarrica, and Lanco." It is made by pouring boiling water on the leaves of *Ilex paraguariensis*, a non-Araucanian commercial product imported from Argentina and Paraguay. Usually it is prepared for drinking in a dried gourd; sometimes in a spherical porcelain cup, called mate. In either case it is sipped slowly through a bombilla. If the beverage is preferred sweetened, sugar is mixed with the herb before the boiling water is poured on it.

If chicha, a fermented juice made of grains, fruits, or berries, or wild apples (*manzanas silvestre*) or cultivated ones, is at hand, it is usually drunk in place of yerba mate. Both homemade and commercial chicha is taken. Cooper's sources listed maize, quinoa, *amancaia* nuts, and, in later times, wheat and barley as being used in making fermented beverages; also berries and fruits, such as mulle (*Schinus bridlei*), maqui, myrtle berries, strawberries (*frutilla, Fragaria chilensis*), and, in more recent times, apples, pears, quinces, and potatoes (1946, p. 701). Today Araucanians who wish to make chicha generally use the juice of apples or the berries of maqui or maqui colorado. Some old people use wheat, or berries other than those of maqui. Usually this beverage is consumed before it reaches the stage of alcoholic fermentation.

19: Bridges E-5 (1946-1952) 1957
SC4 Araucanians SC4
Argentina

around the olla (or iron kettle, today) in which the food had been cooked, or the large wooden dish from which each served himself. Many families squat in similar manner today; an occasional one eats seated at a table.

Women cooked the meals. Today, as formerly, an old woman when cooking follows the tradition of wearing her shawl. No reason for this was known.

Drinking water was taken from an unmentioned spring, either at its source or from a creek formed by it and known to be uncontaminated. (Pls. 6a, 1; 7a, 1.) Homes were located only where there was an uncontaminated source of water.

Beverages in the early days consisted of mudai and of refreshing decoctions made from leaves and beverages of juice and bark of maqui. Mudai was made by fermenting quinoa and maize, cultivated small grain and corn, or wheat-like corn. These were either chewed by older women or crushed on a metate and then allowed to stand until fermented. Mudai is rarely drunk as a beverage today; if it is, it is made from cooked wheat.

Chicha (pulai), an alcoholic drink, was made of berries of ngelun (undentified), garrilla, and calchal, and of wild apples. A 70-year-old man had made chicha from apples in the following way, a way used in making chicha from berries also: Apples were picked, placed in a 5- to 6-yard-long dugout, and immediately crushed by hitting them with poles. The dugout was made of hardwood, generally cedar. The crushed apples were poured into calfskin containers in which holes had been previously poked, and the containers hung over the dugout. Each container was then pressed between two poles to force the flow of juice, which was retained in unperforated calfskin containers until it became chicha.

I observed a 50-year-old woman making chicha from berries of garrilla and calchal. "I can pick these berries everywhere in the valleys of these mountains; I have no way of getting wild apples." She crushed handfuls of the berries by hand and poured them into an unperforated hide container that she had made by fastening the ends of the hide to two poles a short distance apart. As soon as the juice had fermented to suit her taste, she pressed a finely woven hide (basket) into the mash and let the juice collect in it. Since Argentine law today requires a permit for the making of chicha, little of it is made by Araucanians; wine has replaced chicha.

A favorite beverage today is yerba mate, a non-Araucanian tea made of imported leaves of *Ilex paraguariensis*. It is taken by adults and